

Men and Women in Contemporary Philosophy

(Lublin Lecture III)

1. Review of Past Lectures

a. We have seen the development of traditional theories of sex identity as follows:

sex unity (Platonic and then Cartesian formulations)

sex polarity (Aristotelian and then Rousseauian formulations)

reverse sex polarity (Renaissance formulations: Marinelli)

sex neutrality (Aristotelian and Cartesian formulations)

sex complementarity (Hildegardian, Renaissance, and other formulations in the fractional mode of $1/2 + 1/2 = 1$)

We have not yet seen an adequate philosophical foundation for integral sex complementarity ($1+1=3$). This will need two further developments in Philosophy before it can be proven: 1) philosophy of the individual and 2) philosophy of the person.

b. We also saw that philosophers from 750BC-1300BC interpreted the philosophy of man and woman as the philosophy of the male and female. Today this can be seen as a reduction or limitation to only one of four vertices necessary in the philosophy of sex identity.

From 1400-1800 the slow recognition of a psychic dimension to the human being emerged in philosophy particularly in renaissance humanist texts. This added the two further vertices of masculine and feminine to each of the previous male or female, to introduce the two complexes [male, masculine and feminine] and [female, masculine and feminine]. However, even by this discovery that a male can be both masculine and feminine within a particular culture and a female can be both masculine and feminine within a particular culture, philosophy had still not developed to the point that it was able to provide a solid foundation for the theory of integral sex complementarity. Sex identity was still viewed as something a man or woman was conditioned to have. It was still just two dimensional or flat. (see appendix from lecture 1)

2. Man and Individual and Woman as Individual

The concept of the human being as an individual had been discussed in medieval philosophy as a consequence of the reflection by Boethius on the meaning of God as Three Persons. His famous definition of person as "the individual substance of a rational nature" (TEN III,5) was accepted by St. Thomas and became a central tenet of Catholic thought. In addition, ST. Augustine's Confessions gave a vivid witness to the first philosophical exploration of an individual's interior life and actions. Then in Renaissance Humanism, Pico della Mirandola's

text On the Dignity of Man stated explicitly that the human being has an obligation for self creation as a unique and unrepeatable human being. The individual must rise out of the general category of the human being by acts of self determination.

However, it was not until the nineteenth century that a philosophical movement, later identified as existentialism, brought the obligation of self definition to a broader recognition. Soren Kierkegaard stated many times that the prime task in life was "to become an individual", and Nietzsche lamented that he searched and found only fragments of men, but no single individuals. The individual must define himself away from the masses to become the unique and unrepeatable individual that he chooses to be. Karl Jung unfolded the psychological dynamics of this activity of individuation with specific reference to the vertices of masculine and feminine within a male or female human being.

The key concept here is that a human being must enter into a relation with the self that can be characterized as an interior taking hold of the self in the activity of self definition. If we return to the geometrical analogy, we could see this as adding a fourth vertex to the three already mentioned. For a man this would involve the structure[male, masculine and feminine, man/individual], to produce the three dimensional figure called a "tetrahedron". The individual is characterized by an interiority

or psychic depth that was not present previously.

While the first thrust of the concept of individual was directed toward man as a self-defining individual, by the twentieth century women also were described as being called to individuality. Nietzsche had written to Lou Salome to "become the being you are", (SLFN, 191) but it was Simone deBeauvoir who stated it directly in a general way in The Second Sex "One is not born, but rather becomes a woman." (301) Closer to Lublin, Edith Stein, who was born in Breslau, in her essays written in the 1930's "On Women" argued that a woman has an obligation to define herself as a particular kind of woman. So the same tetrahedral structure that was outlined above for man also holds for woman as an individual [female, masculine and feminine, and woman/individual].

Perhaps two kinds of examples will help to accentuate this development in the philosophy of the individual with specific reference to the philosophy of man and woman. Edith Stein in "The Vocation of Man and Woman" considers whether or not certain kinds of work ought to be the exclusive domain of one of the other sex. She says: "Whether, according to the order of nature, professions should be distributed between the sexes in such a way that some would be reserved to men, others to women (and still others might be open to both? In my view this question, too, has to be answered in the negative, for there are strong individual

(p.5) xx There is the important question of whether there are some culturally transcendent masculine characteristics that have a clear bond to the male body, a feminine to the female body - which needs to be thought about carefully.

differences, so that some women closely approach the masculine, and some the feminine type. Hence every 'masculine' profession may also be very satisfactorily filled by certain women, and every 'feminine' one by certain men." (124) It should be mentioned in passing, that Dr. Stein is not moving towards a sex unity position here, as she would hold that there is a difference when a woman chooses a particular kind of profession and when a man chooses the same profession, for one makes the choice from a different basis than the other. Also Edith Stein is not speaking of vocation here, but only profession, for she recognizes an important necessary relation between man's identity ^{as male} and the sacramental priesthood, for example. *

A second example might sharpen the understanding of cultural differences. In Poland a man ~~often~~ walks on the inside of the sidewalk with a woman walking on his right hand side, and therefore she is sometimes next to the curb and street, while in North American a man is supposed to walk on the outside of the woman next to the curb no matter whether she is at his right side or left. Within each culture a masculine characteristic would be identified, but they would be different depending on the culture. ** p. 41
Therefore, an individual must make a determination about the kind of man or woman he or she wants to be within a specific culture. The key to the complex man/individual and woman/individual is the dynamic and vital activity of self definition that is sexually differentiated and culturally differentiated.

* It should also be mentioned that Edith Stein raised the question of whether or not men & woman comprise a different "species" - because of a different constancy of form that signals a different relation of soul to body in the two sexes. This is in contrast to Aristotle who suggested they were a contradiction within the same species. Metaph 8, 9

3. Man and Woman as Persons

From the 1930's to today there has been another distinctive stage in the development of the western philosophy of sex identity, the discovery of the person. As mentioned previously Boethius gave the first theological definition of person as "individual substance of a rational nature." However, it was not until the Catholic philosophers Jacques Maritain and Emmanuel Mounier* popularized a distinction between individual and person. In Personalism Mounier states: "...the 'person' is sometimes opposed to 'the individual'...The self-reflective moment which constitutes 'the individual' contributes to the maintenance of the human shape. But the person is only growing in so far as he is continually purifying himself from the individual within him. He cannot do this by force of self-attention, but on the contrary by making himself available (Gabriel Marcel) and thereby more transparent both to himself and to others." (19) Significant for the philosophy of sex identity, in the same text Mounier stated that "woman, also, is a person." (109), and in a June 1936 article in his personalist journal Esprit, Mounier published an article with the same title "La Femme Aussi est une personne." (291-297)

It is worth noting that Mounier and Esprit had an almost immediate impact in Poland with the publication of ZNAK and WIEŚ, and

* There is also the phenomenological connection through Sheler, Ingarden, and Wyszyńska (Cracow → Lublin)

visits of Mounier to Poland and Poles to Paris, so the personalist movement which began in France took root here. In fact, the contemporary development of the philosophy of the person has, as you no doubt know, taken place right here at the Catholic University of Lublin with the work of Father Kr piec and Karol Wojtyla, now Pope John Paul II. Central to their thought is the distinction between individual as a self defining human being, and the person who is characterized as fulfilling the self through acts of self-gift to another. "Being a person means striving towards self-realization...which can only be achieved "though a sincere gift of the self." (DM 7, 28)

If we return to our previous geometrical analogy in which man/individual and woman/individual is interpreted as three dimensional tetrahedronal figures we can see that man/person and woman/person involves a necessary interactive dynamic in which these building blocks are joined into structures. Father Kr piec identifies this new reality as "community". In I-Man he describes this as follows: "Common good is also the ultimate foundation for joining together dynamized human persons in free personal societies. For community is indivated by the dynamism of the human person, whose full development is impossible without life in a community, because the perfecting of human cognition, love, and freedom would be impossible. The result of this perfecting is the constituting of a person as a "being-for-another-person." (163-4)

Now that the reality of man/person [male, masculine and feminine, man/individual] in relation of self gift to woman/person [female, masculine and feminine, and woman/individual] have been outlined we can develop a defence for integral sex complementarity.

In fractional complementarity, the male or female was conceived of as a fraction of the whole, or the male provides one half and female one half or male two thirds and female one third, and so forth. This theory often left women feeling as though they had the smaller portion of the whole i.e. sensation and lower practical intuition while men were identified with discursive reasoning and higher creative intuition of genius, etc. In these cases, fractional sex complementarity hid a deeper sex polarity. It also only led to a limited understanding of communion, with the fractions simply making a single whole being. The whole is just the sum of the parts in fractional sex complementarity. ($1/2+1/2=1$)

In integral sex complementarity, on the other hand, the whole is more than the sum of the parts ($1+1=3$). This is called the synergetic effect which is so evident in simply biological reproduction but which is a fundamental principle of communion on all levels of existence.* Therefore, if a man and a woman are understood to be whole, like integers, and then to be in

* This can be interpreted in the light of Genesis where after creating man as male and female, God blesses them and sends them on the mission to multiply and fill the earth. God tends to diffuse itself through Synergy: the whole is greater than the sum of its parts.

relation, they partake of the reality of integral sex complementarity. We will now turn to the original four categories raised by the pre-Socratics: opposites, generation, wisdom, and virtue, to see the way in which integral sex complementarity may be proved to be the most accurate philosophy of woman and man.

4. Attempted Proof for Integral Sex Complementarity

The first things to note is that we will begin our analysis with the most up to date scientific information, following the empirical methodology of the Aristotelian, Hildegardian, Thomistic line. We will begin by examining the data that we have from science and social science and then, through philosophy, integrate this data into an systematic whole.

The human being is comprised of many levels of complex organization: sub atomic, atomic, chemical, biological, conscious, self conscious, and spiritual centers of organization. If we examine man and woman from these levels, we note that sex identity does not arise in the level studied by physics of sub-atomic particles and atomic centers. An adult human being has approximately 10^{27} hydrogen atoms, each of which is 14 billion years old, and these are the same whether in a male or female body. On the chemical level, just one cell in our body has 2000 chemical reactions occurring. Each of these cells has a system of organization, and each incorporates the lower physical level of

atoms, quarks, leptons, etc. We also know that certain chemicals such as the hormones testosterone, estrogen, and so forth have a role to play in sexual differentiation, but they do not really enter into the organism until we reach the biological level of organization in which atoms, molecules, and cells are organized into systems. Here scientists have identified seven general systems in the body, respiratory, cardiac, etc, and the system of reproduction. It is only at this level that the factor of male and female differentiation enters for consideration.

Then in human beings, a further level of organization appears in the presence of consciousness, with its components of sensation, experience, memory, and so forth. It is at this point that the components of masculinity and femininity enter into the organization of the man or woman who are initially socialized into certain role patterns within a particular culture, or what in English is referred to as "gender-identity"

Once again, the higher level of organization incorporates the lower level, so that we begin to see unfolding before us a series of what Bernard Lonergan calls "conjugate set of forms".* As consciousness is superceded by self-consciousness, and the power of decision through the mutual and dialectic interaction of intellect and will, a woman and man, qua individual may begin to define her or his particular and unique identity in relation to the general patterns and options within his or her culture. This

* organizing the materiality of our existence. The problem is the relation of form and matter. If form is the principle of species, and matter the principle of individuation of individuals within the species, how do we explain the difference (enduring) between men and women?

activity of self definition allows the individual to select out the particular way in which he or she choses to exist. I chose to be this kind of woman, within my own cultural traditions of the masculine and feminine, and female options, and similarly for the man who choses to be a particular kind of man in relation to his cultural traditions of the masculine and feminine and his own options as a male.

The highest and most inclusive principle in the conjugate set of forms that is present in our human identity is the center of organization as a personal being which goes beyond the simple self conscious organization as an individual away from a the universal or general as defined within my culture. Instead, at this level of organization, through free acts of the intellect and will, the man/person and the woman/person discovers who he or she really is in relation to other persons in acts of self giving "for the other" in the building up of communities through the common good. At the highest spiritual level of organization this moves from the philosophical to the theological levels of existence in choices to live as parts of the body of Christ who, as Head, is the "highest of the conjugate forms" organizing all Christians into His mystical body. *

However, before we can consider further the theological implications of this theory of integral sex complementarity, we need to return to the philosophical level of argumentation, using

* Note, an atom has no choice about whether to belong to a human body, but a person has a free choice on whether and how to be part of the mystical body of Christ. God invites, but does not force.

reason and the observation of the senses, and consider the way in which integral sex complementarity can be supported by contemporary thought about the respective identities of man and woman. We will make a slight change in the usual order of categories as identified by the pre-Socratics: opposite, generation, wisdom and virtue, and consider the categories in this order instead: generation, wisdom, virtue and complements. The following chart will help see the structure of the argument:

	<u>equality</u>	<u>differentiation</u>
<u>generation</u>	same number of chromosomes	different pathways of access in egg and sperm
<u>wisdom</u>	same capacities of reflection	some different data of consciousness
<u>virtue</u>	same capacities for action	some different contexts for action

Each of these categories in the philosophy of woman and man will now be examined. *

generation

It is clear now that the mother and father both provide the same contribution to the generation of a child: or 23 chromosomes each. While the genes are different on the chromosomes, the structure is similar, so neither sex is superior to the other in this range. Both provide fertile seed that depends upon the other's contribution in a synergetic ($1+1=3$). At the same time, the pathway of access for the contribution of chromosomes is

* to see how the facts, in the real world support sex complementarity more than sex unity or sex polarity. Consult experience!

different, that is, the sperm and the egg. In fact, they must be different as two eggs or two sperm will not produce a child. So the two key concepts of equality and differentiation are present in contemporary theories of generation. This would support the fundamental claims of sex complementarity.

Sex unity theorists, who devalue the materiality of the human condition, usually seek to ignore the biological and generative aspect of the human being. For example, in French post-structuralist writings, following Foucault in History of Sexuality and Derrida in Spurs we find the expressed choice to ignore the male and female aspects of human identity and to conclude that the man or woman is simply a "social construct". Their approach seeks to elaborate a unisex model of humanity. Another example of this approach is found in the Marxist feminist Shulamith Firestone, in The Dialectic of Sex who argues that men and women will only achieve their full development when all references to biological identity are gone and children are able to be produced only in testtubes and incubators.

Sex polarity theorists, on the other hand, usually identify a single characteristic and isolate it and then suggest that one or the other sex is superior in relation to that characteristic. For example, Freud and Sartre select the male anatomy, Lionel Tiger selects the male hormone testosterone as it helps bonding;* while inversely, some radical feminists such as Valerie Solanis

* to support male superiority

sex unity
post modernists
marxist feminists

Reverse sex polarity
radical feminists

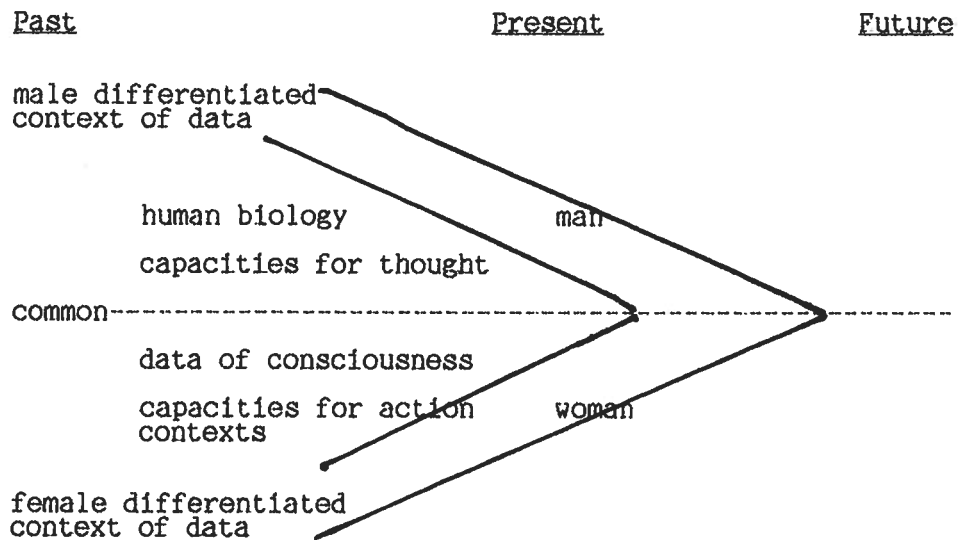
selects the female chromosome xx as superior, or others the capacity of a woman to give birth, or the female hormone estrogen as superior as it is leads to less aggressive behavior than testosterone.

Therefore, sex complementarity seeks to keep a balance of the integration of the materiality and rationality of the human being, and a balance of the respective identities of man and woman.

Wisdom

Wisdom presupposes the capacity to think in a self-reflective way. Men and women alike can intuit sense data, subject that data to discursive thought and reflection, achieve intuitive insights that reach into new ranges of thought beyond simple reflection. There is an equality of the kinds of faculties and their potential use in both sexes. At the same time, there is a significant difference in context of thought which is directly related to sex identity. It is in this range that sexual differentiation appears. This may include such data as the lived experience of the body (Merleau Ponty), psychological and sociological effects of being brought up as a boy or a girl within a particular culture, (including even perhaps language gender), possibly the archetypes associated with one's sex (as Jung delineated) and so forth. This data then provides a band of

differentiation as the following chart depicts:



So while the common area of shared data would be very large with a man and woman from the same culture, class, age, religious, etc background, there will be a narrow band of differentiated data that would be important to reflect upon in the category of wisdom, for wisdom above all demands realistic self knowledge. To know who one is as a complex of [male, masculine and feminine] or [female, masculine and feminine] is an important feature of human life. Sex complementarity then defends its two fundamental claims, of significant differentiation and equality in the category of wisdom. The equality is in the faculties, and the differentiation is found in some aspects of the data.

Sex unity theorists again tend to ignore the differentiation between men and women in the category of wisdom. They often argue that an androgynous model of the human being with no reference to masculine or feminine characteristics as such would be the better model for humanity. In so doing, however, they erase all recognition of mothering or fathering, for example, and we can see this kind of approach having its influence in theological contexts for example, where God the Father is referred to as It, rather than Him. Of course, this ignores completely the fact that God the Father as Creator is the one who generates the universe outside of Himself, as transcendent and totally other. In any event, sex unity theorists seek to get rid of the band of differentiation in this range of consciousness.

On the other hand, sex polarity theorists tend to identify one sex or the other with a particular operation of an isolated faculty. In Lecture I we saw the identification of woman with irrational emotions, and man with syllogistic and discursive reasoning, and in Lecture II woman with sensation or intuition and man again with reasoning in some traditional sex polarity theories. Today, with radical feminism we sometimes find the opposite valuation given, but to the same division of faculties. Mary Daly heralds women's intuitive capacities, and non sequential thinking, and many feminists have argued that women think differently, that they ought not to use discursive

discursive reasoning, and so forth. They sometimes refer to this negatively as the "Cartesian Masculinization of Thought" as if discursive reasoning was associated by nature with men.

So sex complementarity seeks again to keep the balance of equality and differentiation in this context in which sex unity denies the differentiation, and sex polarity denies the equality.

virtue

Virtue presupposes action, and action presupposes the capacity to use the intellect to judge, and the will to choose, and the materiality of the human being to execute the decision. Men and women have equal capacities to act, to judge, to choose, to will, or to execute decisions. However, the contexts in which this activity occurs is sometimes sexually differentiated.

In other words, there may be times when the sex identity of an individual is significant to a particular choice. For example, the sexual differentiation of the physical body can determine the context of a choice, a woman can choose either to or not to bear a child with whom she is pregnant. A man can not make this kind of choice. The sex specified body determines the context for the choice.

In other situations, which have a culturally sexually

differentiated context a man or a woman might make a different kind of choice depending upon their background. For example, it might be courageous for a man to 'hold back' in a discussion group in which a woman is being encouraged to develop her leadership skills because of a past inhibition about speaking or leading in public. It would be courageous for the woman to assume leadership in the same context because of her particular background. The sexually differentiated context provides a different band of data for the choice of a particular good.

Another example, springing from the traditional polarity division of women's work in the private sphere and men's work in the public sphere may be seen in the following context. It could be virtuous for a woman to allow a man to do some housework and not to do it herself in the context of his learning to take responsibility in the private sphere, even if it means she has to leave 'dirty dishes in the kitchen sink' temporarily which would counter her socialization as a woman in her culture. While these are very small examples of the phenomenon, they serve to establish the principle that the choice of a good action, a virtuous action, may sometimes differ depending upon whether the individual acting is a woman or a man.

Sex unity theorists would argue that action ought to have no reference what so ever to sex identity, as for example we saw in Plato's Republic or other ideological utopias in which the

division of public and private spheres of activity are destroyed. Sex polarity theorists, as we have seen, make a rigid distinction between appropriate male and female activity, and sought to limit choices according to very strict sexual differentiation. Sex complementarity, on the other hand, argues that action is always in a specific material context, and that this materiality contains, among other data such as nationality, religion, professional background, etc., the factor of sex identity as one of its significant characteristics in certain contexts. So in the category of virtue women and men are equal with respect for their capacities for action, and different with respect to some of their contexts for action.

complements

In shifting the pre-Socratic category of opposites, with respect to male and female, to complements with respect to man and woman, we have now come to the point in which we can recognize a significant development in the history of the philosophy of man and woman*. From the simple consideration of the male and female, to a recognition of masculine and feminine dynamics of consciousness, to a realization of an obligation to define the self as man/individual or woman/individual to the invitation to offer the self to another in the common good, to become fully actualized as man/person and woman/person we are now at the point where we can perhaps grasp the fuller meaning of the

* accidents (male and female) can be opposites
(masculine and feminine)

Integral individuals can be complements
persons

theory 'integral sex complementarity'.

The integral aspect of the theory is derived from the fact that we now know that a woman or a man can be considered as a whole human being, integrating the factors of rationality, materiality, individuality, and spirituality in a unique and unrepeatable entity referred to by Karol Wojtyla as "the acting person".

The sexual aspect of the theory has been elaborated as including for a woman/person the components of [femaleness, femininity and masculinity, and individuality] offered through the common good to another person; and for the man/person the components of [maleness, masculinity and femininity, and individuality] offered through the common good to another person. The sexual aspect also, through its unique biological dynamic of generation reveals the fertility of integral sex complementarity which is symbolized as $1+3=3$. The whole is more than the sum of the parts in synergetic effect. Similarly, in the building up of communities, the model of integral sex complementarity can have analogical application to other interpersonal dynamics, in that when two or three work together intellectuall or spiritually in self gift to one another, the community is augmented synergetically, and each person is enhanced as well as the "good tends to diffuse itself" into generating something more than the simple sum of the parts.

It is perhaps not surprising that in the 20th century science discovered the principle of complementarity in nature. In 1922 Niels Bohr discovered the principle of the fundamental complementarity of the physical universe in the context of the study of light. This principle was summarized as the claim that two sets of mutually exclusive concepts are needed for an exhaustive description of a particular subject. In his context the wave and particle theory were both needed to explain light. By analogy it could be said that an exhaustive description of the human being demands the articulation of the two mutually exclusive concepts of man and woman.

A second discovery about complementarity was made by Lee Yang in 1957 in a study of beta decay. This discovery was described as the principle of parity which states that complements are not mirror images of one another. Once again analogically it can be said that men and women as integral complements are not simply mirror images of one another. The way in which a woman or a man defines herself or himself is unique and unrepeatable.

I would also like to mention that this point, that I believe there is a very strong basis in the development of the theory of metaphysical analogy (or what can also be called "existential analogy") in the work of Father M. Krapiec for considering a further twentieth century aspect of the philosophy of man and

woman. In particular, his theory argues that the best way to describe the plurality of existence is through a philosophy of analogy in which all existences are understood to be analogous to one another. This means that within a particular kind of being, let's say human being, one individual is analogous to another individual. There is something alike and something different about the two human beings. Well, it would seem to me that the theory of integral sex complementarity points out that if we take a man and a woman, and consider their analogous relation to one another we find a unique representation of the potential for understanding the potential fertility of the theory of analogy. For in integral sex complementarity, when the two human beings act out of the fullness of their personal being, they offer one another as a 'being for the other' in building up community. Since goodness always tends to diffuse itself, the fertility of this mutual subjection by free choice, and mutual gift of self to the other, demonstrates the potential power of the theory of integral sex complementarity as a prime model for all other kinds of analogical relationship.

Integral Sex Complementarity and the Theology of Communion

If we turn to one aspect of theology, that is the concept of being "created in the image of God" as male and female as described in Genesis we will discover a very significant fact about the developmental understanding of this concept.

St. Augustine had argued, following a sex polarity line of thought that a woman who was in the married state was "not in the image of God" when considered alone, whereas her husband, as a man could be considered as being "in the image of God by himself". This emphasis on the singleness of the image of God as being best contained in the man alone sprang out of a context in which St. Augustine was trying to defend Christianity (and the Trinity) in a world of polytheism, so he deemed it better to emphasize the oneness of God, and of the image contained in the male human being, and particularly in the interdynamics of the memory, understanding, and will within a single man.

St. Thomas Aquinas corrected this rather extreme view of his predecessor, and argued that woman was in the image of God, but that she less perfectly reflected the image due to the imperfection of her generation. She was of a lower 'eminence of degree', which followed another kind of sex polarity.

John Scotus Erigena, following a Platonic sex unity tradition, argued on the other hand that the original human being was neither male nor female, and that sexual division arose as the result of original sin. Consequently, he concluded that there will be no sexual differentiation after the resurrection. All human beings will be in a unisex reality.

Recently, the Holy Father Pope John Paul II has taken a very different approach to the question of the image of God. He has stated in his Homilies on Genesis that "Man became the image and likeness of God...through the communion of persons which man and woman form right from the model, not so much in the moment of solitude as in the moment of communion. He is, in fact, right "from the beginning" not only an image in which there is reflected the solitude of a Person who rules the world, but also and essentially, an image of an inscrutable divine communion of persons." (73-4) ✱

Further in his more recent Apostolic Letter On the Dignity and Vocation of Woman Pope John Paul has further emphasized this point that the image of God is best reflected in the communion of persons that man and woman may compose together: " The fact that man "created as man and woman" is the image of God means not only that each of them individually is like God, as a rational and free being. It also means that man and woman, created as "unity of the two" in their common humanity, are called to life in a communion of love, and in this way to mirror in the world the communion of love that is in God, through which the three Persons love each other in the intimate mystery of the one divine life." (7, 26)

So the Holy Father is suggesting that it is a duty or call of Christians to discover the ways in which this community of persons can be built up in interpersonal relationship of which

* This is a theology of integral sex complementarity

the marital model of man and woman are the prime example. Hans Urs von Balthasar has described in The Christian State of Life the way in which the interpersonal dynamic of the Priestly, Lay and Evangelical states can partake of this trinitarian mystery, and Jean Vanier has recently described in Man and Woman He Made Them how the same dynamic may be found in Christian communities of the mentally handicapped. Edith Stein, a few years before her death in Auschwitz stated that "the image of God is established as a duty, vocation or destiny of mankind--i.e. of man and woman." (EW, 174) *

In conclusion, then we can see that the philosophy of integral sex complementarity is compatible with the theology of integral sex complementarity as recently articulated by Pope John Paul II. Even stronger, a philosophical defence for the theory of integral sex complementarity has sought to demonstrate that it is the more reasonable theory of sex identity because it defends an integrated theory of the whole person, the integrated woman and the integrated man, with her or his components of materiality, rationality, individuality, and spirituality. It avoids the imbalance of sex unity which denies the materiality of the human being in order to cling to a false and ideological equality; while sex polarity isolates and focuses in on one single aspect of materiality and in so doing clings to a superiority in differentiation which is imbalanced as well.

* Her theory was a fractional sex complementarity, that was reaching towards an integral sex complementarity but was missing the philosophy of the person as its base.

The philosophy of integral sex complementarity, then which is supported by reason and the observation of the senses maintains the fundamental equality ^{*of dignity} and worth of man and woman while at the same time allowing for the flexibility of significant philosophical differences when they are a real part of the context of an individual man or woman. It appears to be the most accurate theory to describe the real nature of man and woman; and therefore it can serve as a 'handmaid' to the theology of integral sex complementarity which has been revealed through faith and contemporary interpretation of the Scriptures by the teaching authority of the Church.

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